

THE  
FRENCH  
CONFESSION  
OF 1559

## APPENDIX.

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### *The Confession of Faith used in the English Congregation at Geneva;*

Received and approved by the Church of Scotland in the  
Beginning of the Reformation.

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#### I.

I BELIEVE and confess (*a*) my Lord God *I believe in* eternal, infinite, unmeasurable, incompre- *God the* hensible, and invisible (*b*), one in substance (*c*), *Father Al-* and three in persons, Father, Son, and Holy *mighty,* Ghost (*d*): who by his almighty power and *Maker of* wisdom (*e*), hath not only of nothing created *heaven and* heaven, earth, and all things therein con- *earth;* tained (*f*), and man after his own image (*g*), that he might in him be glorified (*h*); but also by his fatherly providence governeth, maintaineth, and preserveth the same (*i*), according to the purpose of his will (*k*).

(*a*) Rom. x. 10.    (*b*) Gen. xvii. 1; Psal. lxiii. 1, xc. 2, cxxxix. 1, 16; 1 Tim. i. 17.    (*c*) Deut. vi. 4; Eph. iv. 6.    (*d*) Gen. i. 26; Matt. iii. 16, 17, xxviii. 19; 1 John v. 7.    (*e*) Heb. i. 2; Prov. viii. 22, 30.    (*f*) Gen. i. 1; Jer. xxxii. 16; Psal. xxxiii. 6, 7.    (*g*) Gen. i. 26; Eph. iv. 24; Col. iii. 10.    (*h*) Prov. xvi. 4; John xvii. 1; 1 Cor. vi. 20.    (*i*) Matt. vi. 26, 32; Luke xii. 24, 30; 1 Pet. v. 7; Phil. iv. 6.    (*k*) Eph. i. 11.

## II.

*And in Jesus Christ, his only Son our Lord,* I believe also and confess JESUS CHRIST, the only Saviour and Messiah (*l*), who, being equal with God, made himself of no reputation; but took on him the shape of a servant (*m*), and became man, in all things like unto us, sin excepted (*n*), to assure us of mercy and forgiveness (*o*): for when through our father Adam's transgression, we were become children of perdition (*p*), there was no means to bring us from that yoke of sin and damnation, but only Jesus Christ our Lord (*q*), who giving us that by grace which was his by nature (*r*), made us through faith the children of God (*s*).

*Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate,* Who, when the fulness of time was come (*t*), was conceived by the power of the Holy Ghost, born of the Virgin Mary, according to the flesh (*u*), and preached in earth the Gospel of salvation (*w*), till at length, by tyranny of the priests, he was guiltless condemned under Pontius Pilate, then president of Jewry, and most slanderously hanged on the cross between two thieves, as a notorious trespasser (*x*); where, taking upon him the

(*l*) Matt. i. 21; Acts iv. 12; 1 Tim i. 15. (*m*) John i.; Phil. ii. 6, 7; 1 Tim. iii. 16; 1 John v. 20; Rom. ix. 5. (*n*) Heb. ii. 14, 16, 17; Phil. ii. 7, 8; 1 Pet. ii. 22; 1 John iii. 5. (*o*) Rom. viii. 31, &c.; 1 John ii. 1. (*p*) Gen. iii.; Rom. v. 16—18; Eph. ii. 3; Gal. iii. 10, 13. (*q*) Acts iv. 12; 1 Pet. ii. 6; Isai. xxviii. 16; Rom. ix. 33. (*r*) John i. 1, 2; Heb. i. 5; Rom. i. 4; Psal. ii. 7. (*s*) Gal. iii. 26; Rom. viii. 14; John i. 12; Eph. i. 5. (*t*) Gal. iv. 4; Rom. i. 2, 3; Acts ii. 22. (*u*) Isai. vii. 14; Luke i. 31, 35; Rom. i. 3. (*w*) Acts x. 36; Heb. i. 1. (*x*) John vii. 32, xi. 47, 48, 53, xii. 10, 11, 42; Matt. xii. 14, and xxvii.; Luke xxiii.; Mark xv.; John xviii. xix.



punishment of our sins, he delivered us from *was crucified,*  
the curse of the law (*y*).

And forasmuch as he, being only God, could not feel death; neither, being only *Dead and* man, could overcome death; he joined both *buried.* together, and suffered his humanity to be punished with most cruel death (*z*), feeling in himself the anger and severe judgment of God, even as if he had been in the extreme *He de-* torments of hell, and therefore cried with a *scended* loud voice, "My God, my God, why hast *into hell.* thou forsaken me? (*a*)"

Thus of his free mercy, without compulsion, he offered up himself as the only sacrifice to purge the sins of all the world (*b*); so that all other sacrifices for sin are blasphemous, and derogate from the sufficiency hereof.

The which death, albeit it did sufficiently reconcile us to God (*c*), yet the Scriptures do commonly attribute our regeneration to *The third* his resurrection (*d*): for as by rising again *day he rose* from the grave the third day (*e*), he con- *again from* quered death (*f*); even so the victory of our *death.* faith standeth in his resurrection, and therefore without the one we cannot feel the benefit of the other: for as by his death sin was taken away, so our righteousness was restored by his resurrection (*g*).

And because he would accomplish all things,

(*y*) Gal. iii. 13; Isai. liii. 6, 8, 10. (*z*) Acts ii. 24; 1 Pet. ii. 24; Isai. liii. 4, 5, 7, 10. (*a*) Psal. xxii. 1; Matt. xxvii. 46. (*b*) Isai. liii.; Heb. ix. 12, 14, 25, 26, 28, and x. 10, 12, 14; Gal. i. 4; Rom. iv. 25, and v. 8—10; 1 John i. 7. (*c*) Col. i. 20. (*d*) Rom. vi. 4, 5; 1 Pet. i. 3. (*e*) Matt. xxviii.; Acts x. 40; 1 Cor. xv. 4. (*f*) Hos. xiii. 14; 1 Cor. xv. 26, 55—57. (*g*) Rom. iv. 25.

*He ascend- and take possession for us in his kingdom (h),  
ed into he ascended into heaven (i), to enlarge that  
heaven, same kingdom by the abundant power of  
his Spirit (k), by whom we are most assured  
of his continual intercession towards God the  
Andsitteth Father for us (l). And although he be in  
at the right heaven, as touching his corporal presence (m),  
hand of where the Father hath now set him at his  
God the right hand (n), committing unto him the ad-  
Father ministration of all things, as well in heaven  
Almighty. above, as in the earth beneath (o); yet is he  
present with us his members, even to the  
end of the world (p), in preserving and go-  
verning us with his effectual power and grace.  
Who (when all things are fulfilled which  
God hath spoken by the mouth of all his pro-  
phets, since the world began, q) will come  
in the same visible form in the which he  
ascended (r), with an unspeakable majesty,  
power, and company, to separate the lambs  
from the goats, the elect from the repro-  
bate (s); so that none, whether he be alive  
then, or dead before, shall escape his judg-  
ment (t).*

## III.

*I believe* Moreover, I believe and confess the Holy

(h) Eph. iv. 10; John xiv. 2, 3; Heb. vi. 20. (i) Mark xvi. 19; Luke xxiv. 51; Acts i. ix. 11. (k) Luke xxiv. 49; John xiv. 16, 17, 26; Acts i. 4, and ii. 4. (l) Rom. viii. 34; Heb. vii. 25, and ix. 24; 1 John ii. 1. (m) Acts iii. 21. (n) Col. iii. 1; Rom. viii. 34; Heb. i. 3, x. 11, and xii. 2. (o) Eph. i. 20—22; Phil. ii. 9; Col. ii. 10. (p) Matt. xxviii. 20. (q) Acts iii. 21. (r) Acts i. 11. (s) Matt. xxv. 31, 46; Phil. iii. 20. (t) Matt. xxiv. 30, 31; Acts x. 42, and xvii. 31; 1 Cor. xv. 51, 52; 1 Thess. iv. 16, 17; 2 Thess. i. 7, 10; 2 Tim. iv. 1, 8.



Ghost, God equal with the Father and the *in the Holy* Son, who regenerateth and sanctifieth us, *Ghost*, ruleth and guideth us into all truth (*u*), persuading us most assuredly in our consciences, that we are the children of God, brethren to Jesus Christ, and fellow-heirs with him of life everlasting (*w*).

Yet, notwithstanding, it is not sufficient to believe that God is omnipotent and merciful, that Christ hath made satisfaction, or that the Holy Ghost hath this power and effect, except we do apply the same benefits to ourselves (*x*), who are God's elect (*y*).

IV.

I believe therefore and confess one holy *The holy* only church (*z*), which (as members of Jesus *catholic* Christ, the only Head thereof, *a*) consent in *Church*, faith, hope, and charity (*b*), using the gifts *the com-* of God, whether they be temporal or spiri- *munion of* tual, to the profit and furtherance of the *Saints*, same (*c*). Which church is not seen to man's eye, but only known to God (*d*), who of the lost sons of Adam hath ordained some as vessels of wrath to damnation (*e*); and hath chosen others as vessels of his mercy to be

(*u*) Matt. iii. 16, 17; 1 John v. 7; 1 Pet. i. 2, 22; 1 Cor. vi. 11, 19; John xvi. 7, 13; Eph. iii. 16; 2 Thess. ii. 13. (*w*) Rom. viii. 13, 17; Gal. iv. 6, 7. (*x*) Hab. ii. 4; Rom. i. 17; and x. 9, &c.; 1 John iii. 23; John iii. 36. (*y*) John xvii. 2, 3. (*z*) Matt. xvi. 18; John x. 14—16; Eph. v. 25—27; Rom. viii. 28, &c.; Cant. ii. (*a*) 1 Cor. xii. 12, 13; Eph. i. 10, 22, 23, and iv. 15, 16; Col. i. 18. (*b*) Eph. iv. 3—5, 13; Phil. iii. 16; Col. ii. 19. (*c*) Acts ii. 41, &c., and iv. 32, &c.; Rom. xii. 4, &c.; 1 Cor. xii.; Eph. iv. 7, 11, 12. (*d*) Rom. xi. 33, 34; 2 Tim. ii. 19. (*e*) Rom. ix. 21, 22.

saved (*f*), the which also in due time he calleth to integrity of life and godly conversation, to make them a glorious church to himself (*g*).

But that church which is visible, and seen to the eye (*h*), hath three tokens or marks, whereby it may be known. First, the word of God, contained in the Old and New Testament (*i*), which, as it is above the authority of the same church (*k*), and only sufficient to instruct us in all things concerning salvation (*l*); so is it left for all degrees of men to read, and understand (*m*): for without this word, neither church, council, nor decree can establish any point touching salvation (*n*).

The second is the holy sacraments—to wit, of Baptism and the Lord's Supper; which sacraments Christ hath left unto us, as holy signs and seals of God's promises (*o*). For as by baptism once received, is signified, that we (as well infants, as others of age and discretion) being strangers from God by original sin, are received into his family and congregation (*p*): with full assurance that although this root of sin lie hid in us, yet to the elect it shall not be imputed (*q*): so the Supper declareth that God, as a most pro-

(*f*) Rom. ix. 23; Eph. i. 4—6, 11, 12. (g) Rom. viii. 30; Eph. v. 26, 27. (h) Matt. xviii. 17; 1 Cor. xv. 9. (i) Matt. xxviii. 19, 20; Rom. x. 14, 17; Luke xvi. 31, and xxiv. 27; Eph. ii. 20; John x. 16; 2 Tim. iii. 15, 16. (k) 2 Pet. i. 20, 21. (l) John xx. 31; 2 Tim. iii. 15—17. (m) Deut. vi. 6, 7; Jos. i. 8; Psal. lxxviii. 5; John v. 39. (n) Matt. xv. 3, 6, 9, and xxii. 29; Eph. v. 17. (o) Matt. xxviii. 19, and xxvi. 26, 30; Rom. iv. 11. (p) Rom. vi. 3—5; Gal. iii. 27; Col. ii. 11, 12; Titus iii. 5. (q) Rom. iv.; Psal. xxxii. 1, 2.



vident Father, doth not only feed our bodies, but also spiritually nourish our souls with the graces and benefits of Jesus Christ; which the Scripture calleth eating of his flesh, and drinking of his blood (*r*). Neither must we in the administration of these sacraments follow man's fancy, but as Christ himself hath ordained, so must they be ministred, and by such as by ordinary vocation are thereunto called (*s*): therefore whosoever revereth and worshippeth these sacraments, or, contrariwise, contemneth them in time and place, procureth to himself damnation.

The third mark of this church is ecclesiastical discipline, which standeth in admonition and correction of faults (*t*): the final end whereof is excommunication, by the consent of the church determined, if the offender be obstinate (*u*).

And, besides this ecclesiastical discipline, I acknowledge to belong to the church a politic magistrate, who ministreth to every man justice, defending the good, and punishing the evil, to whom we must render honour and obedience in all things (*w*) which are not contrary to the word of God (*x*).

And as Moses (*y*), Hezekias (*z*), Josias (*a*), and other godly rulers, purged the church of God from superstition and idolatry: so the defence of Christ's church appertaineth to the Christian magistrates, against all ido-

(*r*) 1 Cor. xi. 23—29; John vi. 8—58. (*s*) Deut. xii. 32; Heb. v. 4; John i. 33; 1 Cor. iv. 1. (*t*) Matt. xviii. 15—22; Luke xvii. 3, 4; Lev. xix. 17. (*u*) 1 Cor. v. (*w*) Rom. xiii. 1—7; Titus iii. 1; 1 Pet. ii. 13, 14. (*x*) Acts iv. 19, and v. 29. (*y*) Exod. xxxii. (*z*) 2 Kings xviii. 4; 2 Chron. xxix.—xxxi. (*a*) 2 Kings xxiii. 1—25; 2 Chron. xxxiv.



laters and heretics, as Papists, Anabaptists, with such like limbs of Antichrist; to root out all doctrine of devils and men, as the Mass, Purgatory, *Limbus Patrum*, prayers to saints and for the dead, free-will, distinction of meats, apparel, and days, vows of single life, presence at idol-service, man's merits, with such like (*b*): which draw us from the society of Christ's church, wherein standeth only remission of sins, purchased by Christ's blood to all them that believe, whether they be Jews or Gentiles (*c*); and lead us to vain confidence in creatures, and trust in our own imaginations. The punishment whereof, although God oftentimes deferreth in this life (*d*), yet, after the general resurrection, when our souls and bodies shall rise again to immortality (*e*), they shall be damned to unquenchable fire (*f*): and then we, who have forsaken all men's wisdom to cleave unto Christ, shall hear the joyful voice, Come, ye blessed of my Father, inherit ye the kingdom prepared to you from the beginning of the world (*g*); and so shall go tri-

*The forgiveness of sins,*

*The resurrection of the body,*

(*b*) 2 Tim. iv. 2—4; Col. ii. 8, 16—23; Matt. xv. 1—9; Isai. xxix. 13; Heb. ix. 12, 14, 25, 26, 28, and x. 10, 12, 14; Acts x. 15; 1 John ii. 22; Rom. vii. 6; Gal. v. 1; Col. ii. 8, 16—23; Rom. xiv.; 1 Tim. iv. 1—8; Matt. xix. 10—12; 1 Cor. vii. 2, 9, viii., and x. 25; 2 Cor. vi. 16, 17; Luke xvii. 23; Rom. iii. 19—29; 1 Cor. iii. 11; Gal. iv. 9, 10. (*c*) Isai. xxxiii. 24; Matt. xviii. 18; John xx. 23; 2 Cor. v. 18; Rom. i. 16, and x. 11, 12; Eph. ii. 11, &c. (*d*) 2 Pet. ii.; Jude; Rom. ix. 22. (*e*) Acts xxiv. 15; 1 Cor. xv. 12, &c.; Phil. iii. 11, 21; 1 Thess. iv. 13, &c. (*f*) 2 Thess. i. 7—9, and ii. 12; Isai. xxx. 27; John iii. 36, and v. 28, 29; Matt. xxv. 30, 41, 46. (*g*) Matt. xxv. 21, 23, 34, 46.

umpling with him in body and soul, to remain everlastingly in glory (*h*), where we shall see God face to face, and shall no more *And life* need one to instruct another; for we shall *everlast-* all know him, from the highest to the low- *ing*. est (*i*). To whom, with the Father and the Holy Ghost, be all praise, honour, and glory, now and ever. So be it.

(*h*) 1 Thess. iv. 16, 17, and v. 9, 10; John v. 29; Isai. xxvi. 19. (*i*) 1 Cor. xiii. 12; 1 John iii. 2; Jer. xxxi. 34; Heb. viii. 11.

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